The Adamites Sermon:

Containing their manner of Preaching, Expounding, and Prophesying: As it was delivered in *Marie-bone* Park, by *Obadiah Couchman*, a grave Weaver, dwelling in *Southwark*, who with his companie were taken and discovered by the Constable and other Officers of that place; by the meanes of a womans husband who dogged them thither.

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And some part likewise by meanes of a Gentlewoman, a widow, which is a Ministers daughter in the Citie of *London*, who was almost perswaded to become one of their Societie, if her father had not disswaded her from it.

Also a Dialogue between an Adamite and a Browniſt, *concerning their Religion, &c.*

Printed for *Francis Coules*, in the Yeare 1641.

A Dialogue between an *Adamite* and a *Brownist*, concerning their Religion, &c.

Adamite.

PEace be upon you well beloved brother, may I be bold to know whither the Spirit moveth you to bend your course: for if I be not mistaken, your frequent and far fetcht sighes, the continuall elevation, and lifting up of your eyes, your sober, and very serious solitarie countenance, the decent and seemly cut of your haire, made even with the top of your eares, the comelinesse of your broad Hat, and narrow Ruffe, the position, or putting of your Dogs-skin gloves under your girdle, and the folding of your hands one within the other, reveale unto me, that you are one of the innocent or harmlesse Lambs of the holy Flock.

Brownist. In sinceritie, my deare brother, (for your insight into mee thewes you to be no lesse) I dare pronounce my selfe one of those harmles Lambs you speak of; I am a poore sheep whom the ravenous and greedy Wolves have pursued with eagernesse and greedinesse to devour, but by the assistance of the holy Spirit which ruleth in me, I have like a mild and guiltlesse Dove, been delivered from the Tallons of the greedy Gosse-Hawk. Moreover, I am by trade a weaver, and by profession one of the brother-hood: I am now going to converse with some of our brother-hood concerning our next assembly.

Adam. I assure you well beloved brother, I took you to be one of our Congregation, & am heartily sorry that such pure zeale as dwelleth in you should be so mis-led: I professe to you, you erre very much, and are gone farre out of the way: you professe your selfe to be one of the brother-hood, therefore you are out of the way, because you are one of the brotherhood.

Brown. Deare brother you condemne me before you doe apprehend me, you doe not rightly conceive what the brotherhood is, but be not so passionate.

Ad. My zeale puffeth me up exceedingly, therefore I care not what the brother-hood is; for be it what it will, the brother-hood is superstition.

Brown. Dearely beloved brother, I beseech you bridle and curb the fury of your hot zeal, & I will tell you what the brother-hood is, & give you good reason for it.

Adam.

Adam. Reason: art thou of a Religion thou canst give a reason for? I say Religion ought to be guided by the motion of the Spirit, not Reason: Surely thou art one of the learned, that read in the language of the beast; thou talkest so much of Reason.

Brown. No, I deny I am learned in the prophane tongues, and doe utterly abhorre and detest them: I have no more learning than my Father before me had, who did in all humility submit his neck to the yoke or coller, because he could not read: I hold it Idolatrie to learne to read, because the very first letter begins with a Crosse: therefore it is superstition in the highest degree.

Ad. I heartily crave your forgivenesse, good brother for my impatience, and hope you will ascribe it to the heat of my ardent zeale, which often breaketh into passion: For my selfe, I am the Sonne of Adam, who begot me in his innocencie; I follow his steps before he fell: that is, I am an Adamite: And though at this present you see me cloathed in garments, which in verity and truth ought not to be worne but by the wicked, yet know, that when we expound, we lay aside those superstitious weeds and coverings of our bodies: and as my father Adam was naked, whilst he was in Paradise, so doe we prophesie naked; that is to say, free from sin, as our Father was whilst he was naked.

Brown. How oft doe you prophesie, daily?

Ad. Not daily, no, we have three days a week to meet upon mondayes, wendsdayes, & fridayes: The first day is a day of Conference, on which day we hold parley how to encrease & augment our number, and how to secure us from them that envie our innocence: the second day is a day of humiliation, whereon we humble our selves by fasting, and praying by the Spirit.

Brown. What need you to humble your selves so long as you are in innocence.

Ad. Yes, lest wee should be subject to the like casualties our Father was, so long as we so humble our selves, we are incapable of falling.

Brown. But what is done on the third and last day?

Adam. That is a day of reioycing: on that day he on whom the Spirit falls is led in state between two sisters, and mounted on a Chaire, circled on everie side with holy brethren, and more holy sisters, where he prophesies till the spirit giveth way to the flesh, and suffers it to rebell: then he whom the Spirit so moveth, by the insurrection of the flesh makes his election among the holy sisters, the rest follow his example, and so they endevour to propagate, and augment their number. This is the day of reioycing, good brother follow my steps into the place of prophesying, and you shall returne abundantly edified.

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Brown. Well, in regard it is for propagation, and if I be edified as you say, I doubt not but to bring forth fruits accordingly.

So they both departed from that place where they held this conference, and went straight to Mary-bone Park, where were gathered at least one hundred men and women, and onely staied for this Adamite; and so soone as he was come, they instantly stripped themselves naked to the bare skinne, both men and women: and then in the manner aforesaid, one of this holy Tribe ascends the Chaire, wherein he preached this Sermon verbatim, as followeth.

The *Adamites* Sermon.

MOst dearely beloved, now we are congregated and gathered together in the feare of the Lord, like an innocent and harmlesse Flock of sheep in this holy place, much like that Garden of Paradise wherein our first parents Adam and Eve were placed, Let us (my holy Brethren, and more holy Sisters) imitate their examples, for you know they were naked, which is to say (if we rightly expound it) they were naked or without Cloathes: therefore let us lay aside and set apart these unsanctified and wicked weeds, these ragges of ungodlinesse, and prophane Relicks of sin, that is to say our Cloathes; not only Gownes and Breeches, Petticoats and Doublets; but also our shirts and smocks, especially because they are of the colour white, and like to the whore of Babylons superstitious smock, with whom the wicked commit the act of Adulterie.

To which purpose I have made choyse of a Text, and will by the holy assistance of Inspiration, Interpret, Expound, and Prophesie. Therefore with holy attention, I charge & command you to give care (for I hope none of our Sect have ever left theirs) and mark, as you shall find it thus registred and recorded (or that the infants of grace may plainly understand) printed in the Chapter of Genesis, and the Verse, the words are these: And they were both naked; And they were both naked. Beloved, such is the sweetnesse of these words that I am loath to lose the taste of them out of my mouth, but to satisfie the expectation of this faire assembly, according to the motion of the Spirit I shall prophesie: Marke, beloved, and give attention to the sound of the words: And they were both naked: They are words indeed of pleasure for all the senses. No question but the Prophet Genesis himselfe was naked when hee writ these words. Beloved by these words understand a twofold nakednesse;

nesse; The first is a nakednesse, or being voyd or expert of garments to cover the body: whereunto a nakednesse of sin is incident, and appertaining to the naked of Garments; or to explaine it more fully, they that weare no cloathes, weare no coverings for sin.

The second is a nakednesse of stone-walls, and windowes full of Idolatrous pictures, Organs that bellow like the Beast of Rome, or to interpret it more plainly: Nakednesse of a Church, is the third nakednesse meant and understood in my Text: of all which, by the assistance of the Spirit, in their order. And first for nakednesse of garments.

Those that are naked, and uncloathed have no covering for their sins, whereas, those that are cloathed in fine raiment, like Dives spoken of in the Evangelist, have the visible markes of the beast: they are proud, haughtie, and ambitious, they are gluttons and surfet with the Banners of pride: many weare Cloaks for their sins, yea, brethren and sisters double Cloaks, yea though they be short Cloaks, yet they are lin'd with Plush, they are out-landish plush cloaks, they smell of cursed Mahomet. Others my beloved brethren and Sisters, weare Cloaks of red Scarlet, side, large, and downe to the hams, which are indeed covers for their sins that are as red as scarlet; they are popish and idolatrous, for they are invented by the French: they weare also locks, like the curled locks of Antichrist, to cover their eares, as if they were all Scriveners: long haire is the ensigne of pride, and the world is full of these ensignes. Nay, my beloved, those that are the chiefe heads and Governours of the Kingdome, the punishers of vice, maintaine it in themselves, by wearing side and long robes of Purple, and Scarlet, under which are hid innumerable multitudes of iniquities. Nay, moreover, my beloved Brethren and Sisters, the popish Bishops doe gird sin to them, and keep it close, as if they were in love with it, under their Canonicall Callocks, which are bound to them with Leviticall Sursingles, and upon them they wear large Surplices, made of fine linnen, like Dives that is spoken of before; and they weare upon them Gownes of beyond-sea Satins; the very name whereof is Idolatrie, because it is a cousin German to Satan: thus much for Habits. Now to the next poynt of Nakednes, which is nakednesse of a Church, They were naked, that is to say, without a Church.

Now beloved, we must consider what a Church is. A very zealous Brother had the unhappinesse to be a bookish Scholler, and to understand the prophane language of Rome, but before his death he was verie penitent for it, and sorrowed exceedingly. He said the name of a Church in the Idolatrous Latin tongue was Ecclesia, which is derived from a Greek word, καλέω, which signifies to call, and that is the reason those

prophane

prophane things called Bells were first invented to call the people to the Church. Beloved, I say it is Idolatrie to have Bells in the Church, in regard they call men thither, whereas they ought indeed to bee guided by the motions of the Spirit, and so congregate themselves together, and not be called together by those musicall Bells, Bels that doe ring Idolatrie in Changes. There are in those Idolatrous Churches great bellowing Organs, that roare like the great beast of Rome, which the wicked say is to stirre up their devotion. Oh beloved, this ought not to be so, I am sure it is otherwise with us, who (whilst wee are in this Parke) are in innocence like our Father: our devotion is more zealous, which is onely moved by the Spirit, and not by the calling together, and compulsion of the Bells and Organs. These wicked beloved, sing their prayers in prick song, they keep men and boyes purposely for singing, which are clothed in white Raiments, they provide houses for them in Petty Canons; Beloved, I know you are not ignorant what Canons are, Canons I say, that were invented by the Arch-Prelate of Lambeth, wherein was included that Portentous Monster, &c. Now the singing men live in the Petty Canons, what then are the Great Canons? Then the Ministers that preach in those Churches are learned and skilfull in the varietie of tongues, such as were at the confusion of Babel, which I hope will be the confusion of their Church; for it was the confusion of languages that pulled downe that high steeple, that Grantham spire steeple of Babel: They speake in that Idolatrous tongue Latine so boldly as they doe in the Masses, and without contradictions my beloved, they give Logicall Reasons too which is most abhominable: they read prayers likewise upon the book, and not pray by the motion of the spirit that reigneth within them: and beloved more than all this, they performe these superstitious offices in their Cloathes, which is more abhominable than all the rest; for were their actions never so good, being done in their cloaths, it is most prophane. Moreover beloved in these Churches there are great windowes, nay painted windowes, I say unto you windowes full of Images and Pictures; and the wicked doe kneele when they pray, and doe look upon these Images, which is meere poperie it selfe: they also marrie and give in marriage in those Churches, which is altogether to be abhor'd, which is a great hinderance to propagation, when a man is tyed to one woman.

These my dearely beloved, are infallible signes of poperie nourished in their hearts, and expressed in their actions: but there is one thing more cherished and favoured as their chiefe darling, which I am afraid is a sin to name. Beleeve me brethren, it sticks in my jawes very hard, it is a Crosse, 'tis a Crosse I say: Do not they set upon their Idolatrous Churches

ches the Crosse? Do not they build in the middle of their Cities Crosses, and put heads of Gold upon them? Do they not make Percullices for the Citie gates with crosse beames in them? Do they not suffer the Lettices, or ensignes of the house of the beast with seven heads and ten hornes, I meane of Tabernes and Ale houses, to bee made with crosse barres? Doe they not set up signes to their houses, (which shew there is nothing but poperie within) of the Crosse Keyes? Doe they not picture Saint Laurence a crosse his Gridiron? Doe they not make the bottome of their Andirons in crosses? Are not their bed cords a crosse? Are not the Leads in their windowes a crosse? are not their two-handed swords made in forme of a Crosse? Is not their coyne, as shillings, six-pences, and the like, full of Crosses? Our well affected brethren the Scots are enemies to those Idolatrous crosses, who make their two pences with Roses and Thistles upon them? have not their gold of 11. shillings the Daggers a crosse? Doe they not lay Sacks upon the backs of their horses a crosse? Are not the Spokes of Coach-wheeles a Crosse? are not the horsesharnesses made a crosse: And moreover, lest they should not have enough of Crosses, doe they not name their streets Red Crosse street, and White-crosse street? Nay more than this, doe they not set watch-men every night to attend the headlesse Crosse in Barbicane with Halberts that are a crosse? My beloved they deale with many more crosses, which the Spirit will not suffer me to name; But I will prophesie the destruction of these Crosses; Thou Crosse in Cheap-side shalt bee deprived of thy head, for thou art a Traytor; Thou art like the Image that Nebuchadnezzar set up, thou hast a head of Gold: thy barres about thee shall not defend thee, thou shalt downe, and the Idols which thou beares about thee shall downe also; thou shalt bee like thy Idolatrous sister in the Strand, thou shalt be rob'd of thy riches, have thy head cut off, and bee made a by-word to the Brethren. Thou Tottenham high Crosse, thou high place of Tottenham, thy steps shall bee degraded, and the Boyes shall no more fall downe and worship thee. Thou prophane Tayler that sittest crosse leg'd, thy hands shall be troubled with the Fellon, thy knuckles shall be troubled with the itch: bread for thy sake shall mould, and for want of it thou shalt eat thy owne vermine; thy bills shal be rent in the middle, and thou shalt dye a begger. Thou Cobler, that drawest thy threds a crosse, the Sole thou tak'st in hand to translate shall fleet; for thy sake the patent for Leather shall be renued, it shall be transported into France: thy old Boots hanging at thy stall shall bee mouldie, and none shall buy them, thou shalt pawne thy Aule for drinke, and thy end shall bee in the, stall. Thou wicked Waterman, that does crosse

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the Water, there shall be for thy sake a great presse, so that thou shalt forsake the River: when thou returnest, thou shalt see fires and Coaches upon the Thames, and the first Faire thou carriest after, thou shalt bee paid with the P. and say I thanke you mistresse: these plagues my beloved shall fall upon these Idolatrous Crosses, and their Adorers. Nay more, the very name of Crosse shall be utterly abolished. Let not your Daughters my dearely beloved, sit like Taylors crosse leg'd, it will hinder the encrease of the godly: Let not your old men goe crosse gartered, nor goe with crutches under their armes, that are made like Crosses, for itis poperie in the abstract: Do not covet to enter their Idolatrous Churches for they are abhominable: This our assembly is more holy than their consecrated Church: the green Liverie of these trees more pleasant than their painted windowes; the Summer apparell of the earth more delightfull and softer by far than their stones: the chirping of these pretty birds more melodious than their howling Organs; and lastly, our nakednesse Innocence, and their vestments Idolatrous; nay, they are popish and superstitious in all their actions: but good brethren and sisters, be not seduced by them, for they be wicked, abhominable, and prophane.

But beloved brethren, and more beloved sisters, it is no wonder, though they be altogether Idolatrous, when their verie bread that is their chiefe nourishment, is Crosse Buns, which is Idolatrous, and is made of corne that is ground by a wicked Miller, who hath carried it in a Sack crosse his shoulders, I say, crosse his sholders, and hath ground it in a Windmill, the Sailes whereof are crosse: And my beloved, as if this were not Idolatrie sufficient, they cloath their sailes with cloathes, and never thinke of the golden saying, And they were both naked.

We therefore, my dearely affected, that are voyd of these superstitious coverings, not onely Cloathes, but also Churches, for we prophesie in the open fields as our Father Adam did in the garden of Eden, must needs be in the state of innocence, as he was, for we have not so much as fig-leaves upon us: let us therefore reioyce exceedingly, and expresse our ioy in the lively act of Generation, and propagation of the godly, that may bee borne naked as we are at this present. And so much for this time.

FINIS.